VOLUME ONE NUMBER 2 • FEBRUARY 14, 1996

Someone you know

A Valentine's Day Issue: Four Couples Tell Their Story

by Allen Carpenter & Julie Cooper

Margie (r) and Zoa, Life-partners for 28 years, at The March on Washington D.C. in 1993

Margie and Zoa

February 14 is more to Margie Duncombe and Zoa McGuire than your average, run of the mill, card-buying, rose-giving, out-for-dinner kind of Valentine's Day the rest of us celebrate. It's also their anniversary.

Today marks the 28th year the couple has spent together since meeting at that fateful Valentine's Day party in Denver back in 1968.

What's the biggest challenge to keeping a relationship alive for nearly three decades? "Dealing with each other's idiosyncracies," says Duncombe, a sociology professor at Colorado College, "She's a collector and I'm a throw-awayer."

Despite that fundamental difference in points of view, the relationship continues to flourish.

Since moving to the Pikes Peak region almost 21 years ago, the pair has taken an active roll in the community; they frequently volunteer their time at the Pikes Peak Gay, Lesbian and Bisexual Community Center and Citizen's Project.

When they're not working for either organization, you might find them playing Mah Jong, which Duncombe describes as a kind of a "Chinese card game with bone tiles instead of cards." Bridge is another favorite.

As for their "special day" plans; Don't bother scoping out local restaurants and night spots this evening in search of Duncombe and McGuire. As you read this, they're on a plane bound for sunny, sultry Florida. Now that's an anniversary!

Mike, on left, and life-partner, Doug, with their son, Zachary

Mike and Doug

Mike Cornejo and Doug Lewis will never forget September 29, 1995: the day their son, Zachary, was born via a mutual agreement with a female couple. A definite highlight in the 13 years the couple has shared, that event has deepened and intensified an already-thriving relationship.

Cornejo and Lewis met in 1983 when both were working for Hewlett Packard. They are now heading into their fifth year as owners of Spice of Life, an herb/tea/coffee shop in Manitou Springs. How do they keep the fire burning in the midst of so much togetherness? Cornejo has pared the secret down to three words: "communication, trust, and understanding."

It is also advisable, he says, to "avoid jealous friends" who tend to create chaos for long-term couples.

When Doug is not busy with his job at Medical Evaluators, and Mike can get away from the store, the pair like to take their son, now 17 weeks old, on long drives into the country: just the three of them.

Valentine's Day plans: Cornejo and Lewis will attend a "costumish" ball hosted by UPPCE. They didn't say what their disguises would be.

Con't. See Couples P. 2

TO LOVE, HONOR & CHERISH ...

by Jonathan Kelley

A Brief History

Ken and Sue meet, fall in love, get married, have kids, and live happily ever after. It's become a routine story, and we always know how most of these fairy tale romances will end up, "happily ever after." But somehow we continue to be entranced by them. Because of the love part — we're in love with love.

Ellen and Barbara meet, fall in love, "become roommates," have kids, and live happily ever after. But, wait, there's something wrong here. Well, they're more than <u>just</u> roommates. They consider themselves a married couple, as do their families, their coworkers, their synagogue — everyone they know calls them married and treats them as if they were. Everyone, that is, except the law.

In the quest for equality by the lesbian, gay, and bisexual community, one of the most recent and most daunting struggles is for the freedom to marry. Without this right, so fundamental to so many people's lives, Ellen and Barbara will never be legally more, than roommates — excluded from the rights, responsibilities and benefits that come with civil marriage. And without this right, lesbians and gay men will never have true equality in this society.

The Lovings were a couple who met, fell in love, married, and then moved to Virginia where they were promptly arrested. Why? Because

> ***"In the quest for equality by the lesbian, gay, and bisexual community, one of the most recent and most daunting struggles is for the freedom to marry."***

up until 1967, it was illegal for interracial couples in many states to marry. We now think of this as absurd, that the state should be in the business of putting personal prejudices above the right of couples to marry. The US Supreme Court abolished these laws, saying that marriage was a constitutional right.

The Hawaii Case

So maybe Ninea Baehr and Genora Dancel will be the 90's version of the Lovings. In 1993 they, along with two other couples, won a tremendous decision by the Hawaii Supreme Court, which held that current marriage laws were probably discriminatory. Hawaii's constitution guarantees equal protection on the basis of gender. Since current marriage law involves gender in the state's determination of appropriate marriage partners, the court left it for the state to prove a compelling interest in continuing its discrimination. If the state cannot do this, Hawaii could become the first state in the Union where same-sex couples are treated with true equality — as early as this month.

Needless to say, there's a lot of excitement around this development. Couples who have been together five, twenty, thirty-five or more years will now have a choice about their relationships. The myriad of benefits that come with legal, civil marriage could be theirs just by getting their names on a certificate that has been denied them for so long. From insurance benefits to hospital visitation rights to automatic power of attorney — there are countless rights, benefits, and responsibilities that married couples take for granted which are currently denied to gay and lesbian couples.

The implications of the Hawaii court's decision would extend throughout the country. The U.S. Constitution's "full faith and credit" clause, often used in marriage law, guarantees that a marriage performed in one state will be recognized as valid in all fifty states. This is part of what binds us together as one country. And this is why same-gender couples, as well as the radical right, are so interested in the proceedings of this case. Already, numerous states (including Colorado) plan to introduce, or have introduced, legislation that would block recognition of this kind of marriage only.

The far right's fervent opposition to lesbians and gay men achieving

> ***"There are countless rights, benefits, and responsibilities that married couples take for granted which are currently denied to gay and lesbian couples."***

this fundamental freedom reveals fully what their so-called family values are all about: trying to exclude any family that does not fit into their narrow vision of the perfect society, and trying to exclude gays, lesbians, and bisexuals from being given equal treatment under the law. Their reasons for opposing our freedom to marry is a textbook guide to the depths of their intolerance.

Con't. See Love P. 2

Couples, from page 1

Chris & John

John Roberts and Chris Lee met one winter night at the now closed Exit Lounge in Old Colorado City. Chris, true to the single-person-venturing-out-again scenario, had been nervously glancing at his watch all evening. Out of the corner of his eye, he noticed John, cool, confident and talking easily with everyone around him.

"That's what first attracted me to John," Chris said. "He was so confident and so sure of himself."

"I saw this guy sitting alone at a table who kept looking at his watch," John said, "So I walked over and asked him

Chris (l), John (r) and Trolley

what time it was. Then I asked if he was allergic to cats." They began dating and soon found much in common.

Chris had been a Flea Market hawker, augmenting his living selling used and antique goods at the Greyhound Park on weekends.

"John kept bringing me things to sell," Chris said, "and pretty soon, his inventory was as big as mine."

They soon realized that, together, they had business skills and interests that complimented each other.

Chris and John combined their skills and limited funds to form their own antique business in a store-front on the main-drag: Firefly Antiques.

That was 11 years ago. John and Chris have since bought a home and developed their business together.

"Being a couple and business partners, we spend 24 hours a day together," Chris said, "and we're still together."

Families on both sides are supportive of the relationship; holidays, special events, and celebrations include Chris and John, and they in turn include the families in their lives as well.

The store takes up most of their free time, but at home, the couple revels in their privacy and in caring for "the kids," their pets. They also have nieces and nephews on both sides of the family whom they enjoy.

"When they get old enough to ask about our relationship," Chris said, "we hope their parents will tell them in a manner that's appropriate for their age."

John and Chris seem to be your average, american couple. They work, they have a garden, they have cats and a dog, a computer and their share of arguments.

"We're actually pretty average," John said. "and we're proud of the fact that, for the last four years, Chris and I have been very active in the gay and lesbian community and that we volunteer with various service organizations."

Lyn & Betty Lynn

Lyn Boudreau and Betty Lynn Mahaffy exchanged vows on September 17, 1994, at Shove Chapel. Before God, family and a couple hundred of their closest friends, they promised to love, honor and cherish each other till death forced their separation.

Mahaffy works as an electrician in Colorado Springs and Boudreau teaches music and performs with the First Strike Theatre, a musical troupe that tackles tough social issues with song, dance, and humor.

Betty Lynn(l) & Lyn at their wedding

Mahaffy and Boudreau met at a downtown restaurant, in 1991. The two dated for several years before deciding to commitment formally to each other.

Both women are active in their church and have a strong faith that guides their lives. They wanted a church wedding.

"We talked about getting married for a long time," Boudreau said, "we thought about having a small, intimate ceremony, but there were so many people that we wanted sharing in this celebration, that we decided to plan a traditional wedding, complete with church service and reception."

"I loved having a big wedding," Mahaffy said, "I wanted it bigger, but we had to limit the number of people we could invite, we just couldn't afford to invite everyone."

But it seemed that everyone was there, including both families, who came from around the country to offer their love and support.

There was standing room only at Shove Chapel on that beautiful fall afternoon as Boudreau, escorted by her mother and father, and Mahaffy, escorted by her father, walked down the aisle in their ivory-colored wedding dresses. According to a close friend, not a dry eye could be found as the two women lit candles and proclaimed their love for each other with vows they had written themselves.

"The acoustics in the chapel weren't very good," Mahaffy remembered, "so when I promised to 'accept the best and least' in Lyn, people thought I said 'beast,' and its been a standing joke with us ever since."

The two look forward to growing old together, and all the excitement and challenges that may bring, according to Boudreau.

"We made a commitment for life," Mahaffy said. "I promised to accept the best and least, and as wonderful as our lives have been, the best is yet to come."

Love, from page 1

The Discussion

According to a position paper written by Colorado for Family Values, marriage is a privilege that society doles out because of what it can get back from it — children and "the health of the individual partners" that marriage promotes. It discusses gays' inability to be monogamous: " ... Obviously, homosexual marriage cannot point out any health benefits to its partners as mitigation for its lack of offspring. Homosexual marriage's secular benefit to society is virtually null."

This logic is dumbfounding — since gays don't stay together, they don't deserve marriage. Yet heterosexuals *need* marriage in order to stay together. "Catch-22" is too mild a term for this contradiction. And the "lack of offspring" argument falls apart quickly. Same-gender couples are raising children *now*, without the security that marriage affords. Moreover, heterosexual couples aren't held to the same standard, that they must have children in order to validate their marriage. Although, again, one senses that if the political religious extremists had their way, this is exactly the standard every couple would be held to.

Why do gays and lesbians want the freedom to marry? One reason, the position paper argues, is that "marriage is an important way for them to come to grips with the abnormality of the lifestyle." Yet, it was less than thirty years ago that we were told that partners in interracial relationships — including my own parents, who were married the same year anti-miscegenation laws were abolished — were psychologically damaged and would dilute the institution of marriage, that they wanted to destroy the white race, and that they were "against God." Today were are told, again, that extending the right of marriage to same-gender couples will "dilute" marriage. Did extending the right to vote to women "dilute" democracy? Do we really want government policy so deeply and personally involved in our private lives?

I believe that the real fear of the radical right is that by allowing gays and lesbians the freedom to marry, we will be revealed for who we are — as unexciting as they are. And without us as an easy target of their rhetoric, their agenda of social control may fall apart.

Marriage is a key, a unique, cultural institution, which should reflect the values we as a society hold dear. We thus must decide what values will rule in this important decision. Will they be the radical right's values of exclusion, ignorance and unequal treatment? Or will they be the more compelling values of equality, justice, and freedom? If it were completely up to me, I'd let the one value that should guide marriage laws rule, the value that should above all define the institution: love.

Jonathan Kelley is the Director of Public Information for Equality Colorado, and heads up the Colorado Marriage Rights Project, a coalition of organizations in the state educating about and organizing for the freedom to marry.

A Note from the Editor

by Julie Cooper

I grew up in the Detroit Catholic school system of the 1960s and 1970s, when every child wanted to grow up, fall in love, get married and live happily ever after.

Well, I grew up, fell in love, and am doing what I love to do, hopefully forever after.

But there are those in our society making every effort to be certain that I can't marry the woman I love.

Marriage is a beautiful expression of the love and commitment two people have for each other. A legal marriage between two consenting, mature adults stabilizes the relationship and binds the couple legally to the promise they made personally, not just to "love, honor and cherish," but to care for each other "for richer, for poorer, in sickness and in health ..."

But the anti-marriage bill proposed in the Colorado legislature last month officially states that only a marriage between a man and woman can be recognized. This bill will not only deny my union legal recognition, it will deny me the ability to legally care for the one I love, the one I have promised to share my life with, in sickness and in health.

Imagine, for a moment, not being able to visit your loved-one in intensive care because only family members are allowed, and you're not legally a spouse. Imagine not being able to provide health care insurance for your spouse because, even though your personal commitment binds you together, legally, she's not your spouse.

Imagine not being able to buy your home because you can't legally include the income of your partner. Someone you know may be in one of these dilemmas right now.

What if this law denied you the right to marry by declaring your love inferior, invalid or unworthy of recognition? How could a group of people, who don't even know you, judge the love you feel for another human being?

This is wrong. Two mature, consenting adults should have the right to marry the person they fall in love with. It's the human, compassionate and right thing to do.

We present this special Valentine's Day issue to you in the hope that you will understand some of our sadness, pain, frustration and confusion over this anti-marriage bill.

Thank you for reading Someone You Know.

WE NEED YOU!

Someone You Know is looking for writers, researchers and data entry people. If you are interested in working on a progressive publication, and/or have any of the above mentioned skills, please call Ground Zero at 635-6086

FACTS AND BRIEFINGS

VALUING DIVERSITY

by Alvin Cooper, employment director-reprinted from Red Lobster USA's national newsletter

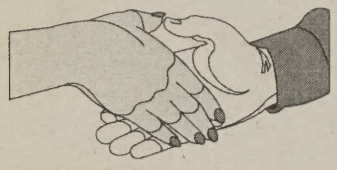
It's not affirmative action. It's not male vs. female. It's not black vs. white.

Valuing diversity is recognizing the difference that exists between people and finding ways to use those differences to benefit the entire team.

Valuing diversity is a way of appreciating anyone (fellow team members, managers or guests) who is not like you.

There are two types of differences between people — things that don't change and things that can change:

Differences that don't change include race, gender, age, ethnicity, physical ability and sexual orientation.



Differences that can change include religion, culture, language, education, nationality, economic class, work experience, parental status, and marital status.

The 21st Century is only four years away, and change is already upon us. The average age of the American worker is rising, a larger percentage are women and minorities, and the workforce is growing at a slower rate. By the year 2000, NEW workers entering the job market will be 85% non-white, female or immigrant, according to the 1990 census and the "Workforce 2000" study.

So our ability to recognize, accept and appreciate the diverse backgrounds of all team members is crucial to our long-term success.

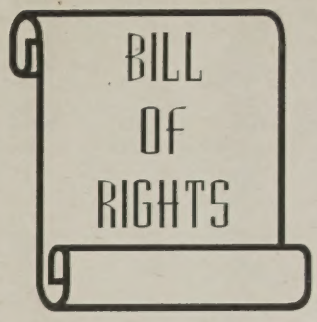
Red Lobster's restaurant staffs must continue to reflect the diversity of their communities — just as our guests do.

FIRST AMENDMENT UPHELD

Late last month, the United States District Court of Montgomery, Alabama, struck down a statute designed to bar lesbian and gay student groups, and productive discussions of gay issues, from university campuses, stating it violated the constitutional guarantees of freedom of speech and association.

District Court Judge Myron H. Thompson called the statute "naked viewpoint discrimination" and "an open effort by the state legislature to limit the sexuality discussion in institutions of higher learning to only one viewpoint: that of heterosexual people."

The statute had sought to bar "any college or university from spending public funds or using public facilities to sanction, recognize, or support any group that promotes a lifestyle or actions prohibited by the sodomy and sexual misconduct laws" of the state.



The American Civil Liberties Union, which brought the challenge, viewed this decision as a victory for the First Amendment rights of all students, and as a strong precedent for future efforts to pass anti-gay legislation targeting classrooms and campuses.

WHAT THE NUMBERS REALLY SAY

In 1994, Denver Children's Hospital completed a two year study tracking the sexual abuse of children in the Metro-Denver area. Denver is considered a good cross-section of the country's population due to the city's demographics, half-way between the east coast and west coast, and the diverse population that has migrated there from across the country.

According to results obtained by Dr. Carol Jenny, associate professor of pediatrics at Denver Children's Hospital, out of 269 children who accused adults of sexual abuse , 218 were girls abused by adult male family members or men in a heterosexual relationship with an authority female member. Only one girl of 219 was abused a woman whom the girl's mother identified as possibly lesbian.

The remaining 50 children were boys who accused adults of sexual abuse. Most of the abuses were adult male family members or involved with a female family member. Two were strangers involved heterosexually. Only one was identified as male living with another male but his sexual orientation was not clear at the time of the study.

That's a probability percentage of 0.0% - 0.74%, a less than one percent chance, that a child will be sexually abused by someone who is gay.

While the conclusion from this study must be treated cautiously because of the retrospective nature, Jenny said, no evidence from this data indicates children are at a greater risk to be molested by homosexuals than by other adults. There is no support for the claim to this effect by groups advocating legislation limiting rights of homosexuals, according to Jenny.

Jenny has since studied other reports on this subject, but the data collection and unscientific methods used in these studies have invalidated and/or obscured their results.

GAY MARRIAGE I:
A Legal Perspective
(Part 1 of a 3-part series)

by J. Michael Solano

A lot has been circulated recently about "gay marriage" in the mass media. As you are probably aware, the Hawaii State Legislature is currently deciding whether to allow same sex individuals to be married. What exactly would this mean for gays and lesbians in Colorado and elsewhere?

Historically, legislation regarding gay and lesbian issues has been nearly non-existent. With the exception of sodomy laws, very few laws centered on sexual orientation matters were enacted until the last two decades with regards to anti-discrimination and/or hate crime laws passed by municipalities and a few states. The reason for the lack of legislation is unclear, but perhaps may be rooted in a desire to mirror mainstream society's viewpoint. In other words, if laws do not acknowledge gay and lesbian issues, then the laws will not give credibility to them. According to current state laws nationwide, marriage is reserved for a man and a woman, under state statutory laws. The process of obtaining a marriage, which includes the application for a marriage license, blood tests (where applicable), solemnization and registration of the marriage by a party or parties authorized by law is specifically outlined under these laws.

While the matter of gay marriage is not directly addressed in Colorado's statutes, it is apparent by Section 14-2-104 C.R.S. (1987 Replacement Volume 6B) that gay and lesbian couples were intentionally excluded from legalized, protected marital status. The statute reads as follows:

"A marriage between a man and a woman licensed, solemnized, and registered as provided in this part 1 is valid in this state."

Currently, without legislative backing, Colorado's courts would be unable to make rulings regarding the legalization and validity of gay marriages. In fact, this is acknowledged by verbatim language in Ross v. Denver Department of Health and Hospitals, 883 P. 2d 516 (Colo. App. 1994), which states that it is recognized that "under current Colorado law, a homosexual's same-sex partner cannot be a spouse."

Additionally, Ross further adds that "the decision to change the marriage laws to permit same-sex marriages is a matter for the legislature, not the courts." On January 31, 1996, the state of California took steps to safeguard against any legalization of gay marriage by Hawaii. The California Legislature enacted a law that would prohibit the recognition of Hawaii gay marriages, if legalized there. Some claim that this is a direct and blatant violation of the "Full Faith and Credit Clause" of the United States Constitution. Let's address this point in more detail. Article IV, Section 1 of the United States Constitution, known as the "Full Faith and Credit Clause," reads as follows:

"Full Faith and Credit shall be given in each State to the public acts, records, and judicial proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be proved, and the Effect thereof."

Local attorneys consulted for this article had differing opinions regarding the application of the Full Faith and Credit provision to gay marriages. One view is that the clause itself may not prevent states, such as California, from enacting legislation that would prohibit recognition of gay marriages performed legally in other states. The reasoning noted with this view is that marriage is a contract between the participants, and is not protected by the constitution.

However, gays and lesbians wishing to seek a declaratory judgment that they are in fact married by the laws of a particular state may attempt to do so by petitioning for such a ruling by that state's high court. By taking this additional step, the "judicial proceeding" portion of the Full Faith clause would be met, rendering the marriage valid in all states.

Another opinion was that the act of obtaining a marriage license in and of itself is a "public act," which is protected by the Full Faith Clause. In Colorado, new statutory language has already been drafted regarding gay marriage and its recognition here. It is entitled "A Bill for an Act Concerning the Invalidity of Marriages Between Persons of the Same Sex." (See box for the exact language of the proposed act.) As noted previously, the statute as it stands now does not refer to gay marriage at all. There is one point that all legal professionals consulted agreed upon unanimously. The potential for court battles is ripe regarding gay marriage and will likely be as endless as judicial actions over the ban on gays in the military.

Solano is a local paralegal and private investigator, and the President of DIGNITY/Southern Colorado, an organization for gay and lesbian Catholics, their families and supporters.

STATE OF COLORADO

A BILL FOR AN ACT

CONCERNING THE INVALIDITY OF MARRIAGES BETWEEN PERSONS OF THE SAME SEX

Bill Summary

(Note: this summary applies to this bill as introduced and does not necessarily reflect any amendments which may be subsequently adopted.)

Creates an exception to the provision that all marriages validly contracted outside this state are valid in Colorado to provide that same sex marriages shall not be valid. Prohibits marriages between persons of the same sex in Colorado.

Be it enacted by the General Assembly of the State of Colorado:

Section 1. 14-2-112. Colorado Revised Statutes, 1987 Repl. Vol., is amended to read:

14-2-112. Application. All marriages contracted within this state prior to January 1, 1974, or outside this state that were valid at the time of the contract or subsequently validated by the laws of the place in which they were contracted or by the domicile of the parties are valid in this state, EXCEPT MARRIAGES PROHIBITED IN THIS STATE UNDER SECTION 14-2-110 (1) (d).

Section 2. 14-2-110 (1). Colorado Revised Statutes, 1987 Repl. Vol., as amended BY THE ADDITION OF A NEW PARAGRAPH TO READ:

14-2-110. Prohibited marriages (1) the following marriages are prohibited:

(d) A MARRIAGE BETWEEN PERSONS OF THE SAME SEX.

Section 3. Effective date. This act shall take effect July 1, 1996.

Section 4. Safety clause. The general assembly hereby finds, determines and declares that this act is necessary for the immediate preservation of the public peace, health and safety.

DID YOU KNOW ...

• that on June 2, 1991, the Gazette Telegraph published an article called, "Out of the Closet," a positive portrayal of gay and lesbian life in the Pikes Peak region, that won the writers first place that year for feature writing from the Colorado Society of Professional Journalists? The award wining journalists are: Cate Terwilliger, Warren Epstein and D'Arcy Fallon.

• that for 1995, according to the El Paso County Department of Health and Enviroment (the Health Department), out of only 512 recorded cases of gonorrhea, just four were atributed to gay men, a 70% decrease from 1994? And out of just 1212 cases of chlamydia recorded in the Pikes Peak area, only four were atributed to gay men? And, according to the Health Department, there's almost no syphilis anymore in this area?

• that the term ***homosexual*** was first coined in Germany in 1869 and was first used in English in 1891 by research scientist, John Symonds.

• that a ***Lesbian*** is a homosexual woman, a woman who is attracted sexually and emotionally to other women. The word derives from the Greek island "Lesbos," an ancient artist colony in the Mediterranian.

• that the designation "***gay***" came into widespread usage in the United States in the early 1970s. Homosexual men found the word "gay" to be more appealing than the put-down words such as "faggot" or "fairy." Some lesbians prefer to think of themselves as "gay," while others stick exclusively to the word "lesbian."

VOICES

" If we cannot now end our differences, at least we can help make the world safe for diversity."

— John F. Kennedy

"I simply do not believe that one aspect of myself can possibly profit from the oppression of any other part of my identity."

— Audre Lourde

"Children need to learn that they do not have to become like each other in order to work together for a future they will all share."

— Audre Lourde

WHAT DO WE CALL EACH OTHER ANYWAY?

Some people are confused when introducing a gay couple; they just don't know how to introduce the "other one."

Well, some gay couples prefer the term "life-partner," while others are more comfortable with simply "partner" or "lover."

There are women couples who consider each other "wife," and some men couples use "husband" when refering to their other half.

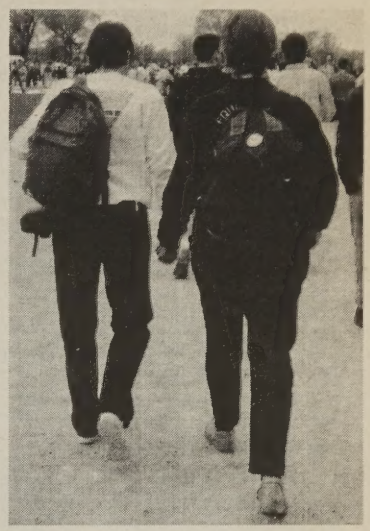
If you don't know how a particular couple wants to be introduced, ask them! They'll appreciate it more than you know!

SAY GAY!

The term "homosexual" is a clinical term refering to a genetic situation. It is used within scientific and medical circles when clinically referring to gay people. It should not be confused with the social term "gay," which describes people who are attracted to the same gender.

Use "Gay" when refering to a group of same-gender oriented women and men, as in "the gay community," or "gays are people, too."

When describing a male in the gay community, gay man is used. When describing a woman in the gay community, "gay woman" or "lesbian" are the appropriate terms.



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GROUND ZERO *Mission Statement*

Dedicated to securing and maintaining basic civil rights for lesbian. gay, bisexual and transgendered citizens; and to unifying their participation in the community at large through the means of education, coalition, and visibility.

SUSTAINING MEMBER–SPONSORS

Many individuals donated to the fund to support *Someone You Know*. Some chose to be ongoing sponsors on a monthly basis. They are:

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FOUNDATION SUPPORT

The Needmor Fund is a Colorado-based foundation that has as its primary goal the empowerment of those individuals whose basic rights to justice and opportunity are systematically ignored or denied through the funding of grassroots, community-based organizations.

The Chinook Fund is a publicly supported alternative foundation established to provide grants and technical assistance to Colorado grassroots organizations working for progressive social change

The Colin Higgins Fund, advised by the Tides Foundation, funds organizations seeking to effect progressive social change.

The Funding Exchange is a partnership of activists and donors who came together in 1970 to find new ways to support social movements. They coined the phrase "change, not charity" because they believe in the importance of tackling the root causes of poverty and injustice. Allies for Justice is one of their member groups.

The Gill Foundation is a Colorado-based private foundation funding gay, lesbian and bisexual organizations, AIDS organizations, social justice/ human rights advocacy organizations and activities in The Arts that educate about HIV/AIDS, gays, lesbians and bisexuals, and relationships between disenfranchised peoples.

PFLAG

The Colorado Springs Chapter of PFLAG is a non-profit, community-based organization not affiliated with any ethnic, religious, educational, counseling, business or political group.

PFLAG promotes the health and well being of gay, lesbian and bisexual persons, their family and friends, through support to cope with an adverse society; education, to enlighten an ill-informed public; and advocacy, to end discrimination and to secure equal rights. **Meets 2nd Wed of each month, 6:30pm social, 7:00pm meeting time. Call 575-8658 for information.**

Someone You Know is underwritten in part by
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If you or your business is interested in underwriting this insert, please call Ground Zero at 635-6086

Yes! Count Me In!

I want to be a part of Ground Zero's project to counter the myths, lies and stereotypes by printing stories about real gays and lesbians and issues in Someone You Know to be inserted in The Independent monthly. There are two ways to help, by volunteering or by making a contribution:

❒ **Volunteer as a writer, editor or researcher.** ❒ **A One Time Donation of $_____.**

❒ **I want to be a Sustaining supporter in the amount of $_____ per month.**
(I have enclosed the first installment.)

❒ **I want to be listed in the insert as a monthly sponsor at $_____ per month (minimum $25).**
(Enclosed is my first Payment, bill me monthly.)

❒ **Charge my above contribution to my Visa Or Master Card.**
(Sustaining pledges will be automatically charged on the tenth of each month.)

Card Number_____ **EXP. DATE** _____

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Street/Box_____ **City**_____ **State**_____ **Zip**_____

If Sponsor, name to be listed _____ **Signature** _____

Fill out the form, checking the appropriate box(es) and send to: Ground Zero, P.O. Box 1982, Colorado Springs, CO 80901

Upcoming Events

The **AIDS Quilt** is coming to the **Colorado Springs City Auditorium May 16, 17, 18.** This is a rare opportunity and privilege to view the event that has touched tens of thousands of hearts across America. If you have a loved one who has died of AIDS and are interested in making a memorial square, please call PFLAG, 578-8658 or S-CAP, 578-9092.

Up in the Air

No one knows for sure when the Supreme Court decision on Amendment 2 will be announced, although it will probably be a Monday. But, regardless of the outcome of the decision, yea or nay, ***Ground Zero invites supporters to congregate at the Pride Center, 125 N. Parkside, any time after 4:00 p.m. on "D" day for either a party or protest.***

PFLAG Meeting

Open House for Marian Levine, Four Corners Regional Director of PFLAG. **Fri., March 1 at 7:00 p.m.** 598-5258